

Where are our funds to come from? Certainly not from a depleted treasury. Under these circumstances however, the old adage, Where there is a will there is generally a way, is very consoling; and what man has done man can do, is also a comforting thought.

There certainly are many ways in which sufficient money can be raised for this all-important work. And it seems to me that it would be in the province of this Conference as well as an opportune time to take steps toward this end. When we think of our opportunities in this respect, and the good that one tract may do—convert a soul to Christ, which is of more value than the whole world—it certainly seems that we ought to unite our efforts, and concentrate our forces, and thus make the most of our opportunities. With a dying world around us, millions starving for the bread of life, and with a full knowledge of the untold value of tracts in the spreading of the Gospel, with the best printing facilities and able writers, with enlightened minds and Christian consciences and the weight of souls resting on our hearts, and with all the necessary wealth at our command, the question arises, What will we do, or rather what will we not do in this respect for the salvation of the world and the glory of God?

A QUERY ANSWERED

S. B. FURRY.

The query by Elder J. B. Wampler, "Who drew and lifted Joseph out of the pit, and sold him to the Ishmaelites," requires some critical examination. He was sold by Joseph's brethren in about the same sense as the Jews crucified the Savior. The ten sons of Jacob had agreed to sell him to the Ishmaelites, but instead, Midianites drew and lifted him out of the pit and sold him to the Ishmaelites, before they had an opportunity to execute their object. After refreshments taken, Reuben returned to the pit, discovered that Joseph was gone. The history indicates that all were ignorant of what became of him. This was a sore punishment for their criminal intent. Now the Jews condemned the Savior to death, and called for his crucifixion, but the Roman soldiers did the crucifying. It is also said that Abraham offered up his son Isaac, but God stayed his hand from inflicting the death-blow.

The Bible teaches that the intent is, in these cases at least, the same as the act. Hence, Joseph's brethren sold him, the Jews crucified the Savior, and Abraham offered up his son Isaac. The Mohammedans are just as strict to keep the lineage of Ishmael, as the Jews are of Isaac

through Abraham. In the Koran, chapter 12, entitled Joseph; we have, "And certain travellers came, and sent one to draw water for them; and he let down his bucket, and said, *Good news!* this is a youth. And they concealed him, that they might sell him as a piece of merchandize." Their commentators are so exact as to give the name of the man who drew him out, which is Malec Ebu Dhor, of the tribe of Khozaab. According to the construction of language and punctuation in Gen. 37: 28, the personal pronoun "they" must certainly refer to the Midianites and not to Joseph's brethren. A Jew once accused me for saying they crucified Jesus, and said it was not correct for the Roman soldiers did. I answered, you as Jews did it in intent, and it was only for the want of power that you did it not in the act. So it was with Joseph's brethren; and it is proper to say they sold him, though not in the act for want of opportunity.

Mantinsburg, Pa.

GOSPEL VS. GOSPEL.

J. B. WAMPLER.

The name GOSPEL is applied to the inspired history which contains the "good tidings," of *salvation* through the life, death, resurrection and ascension of Jesus Christ. The learned tell us that "The word Gospel is the old English translation of the Greek word, evangelism." And "that it is used by euphony for 'Gospel,' that is News (*spelian to tell*) about God." Another writer tells us that "the word Gospel, in the original, *Evangelion* signifies good news or glad tidings. And surely when a sinner, who is exposed to the wrath of God, is sensible of his guilt and danger, it must needs be glad tidings to him to hear of a way of salvation, and an all sufficient Savior." Called the Gospel of God, Romans 1: 1. Gospel of the grace of God, Acts 20: 24. Gospel of Christ, Romans 1: 16. Gospel of salvation, Eph. 1: 13. Also said by the Apostle Paul to be the "Power of God unto salvation," Romans 1: 16. The word Gospel is contained in the "New Testament" about 124 times, and is always in the singular number, never in the plural. Authors, editors, ministers and writers make use of the plural; says Gospels, four Gospels, etc. In my imperfect judgment, I believe it would be better to say, "the Gospel of Christ," as recorded by the four evangelists, or "the Gospel of Christ," by Matthew, Mark, Luke or John. Now brethren, if I am in error in this matter I will surely accept friendly criticism and correction.

Blanco, Pa.

BIBLE CHRONOLOGY.

J. B. WAMPLER.

Inasmuch as chronologists differ in reference to the age of the world, and of certain events that are recorded in the Bible, will the editor of the BRETHREN EVANGELIST, or some other person give us the most *authentic* chronology extant? The Jews celebrated the anniversary of the world last September at 5655 years. According to Usher the age of the world is 5899 years. Luther says 5865 years, Calvin, 5842 years, Bowles, 6017 years. According to Usher Christ was crucified A. D. 33; Luther says A. D. 34; Calvin, 33. The international Sabbath-school, and all the Denominational as well as Union Quarterlies and lessons teach that Christ was crucified A. D. 30. And if the computation of time we call A. D., commenced at the birth of Christ, and Christ was baptized at the age of about 30 years, as recorded in the Gospel by Luke 3: 23, and his public ministry consisted of three years or over, how could his crucifixion take place A. D. 30? Luther gives the age of the world at the birth of Christ at 3970 years, Calvin says 3947 years, and Usher 4904 years, and according to the Jewish Chronology about 3761 years.

Who will please be kind and explain for the benefit of all Bible students?

Respectfully submitted,

Blanco, Pa.

TWO SPRING FRIENDS.

One morning in early spring a sweet wood-violet pushed aside the dead leaves at her door and peeped shyly out.

"I wonder if I have come out too soon?"

The mouse may have heard her voice; for he ran away as fast as he could go.

And there, right before her, where he turned up the dead leaves, stood a pretty flower, clothed in a pink striped dress.

She looked at the little violet in a friendly way, and said, "Good-morning, my little friend; do you not know me? I am the spring beauty that you loved so well last year; but I have had a very long sleep."

"I have had a long sleep, too," answered the other.

"But the raindrops tapped on my roof to waken me; and then a sunbeam came with a golden key and unlocked my door; and so here we are together again; and I am so glad."

And from that day the wood-violet and the spring beauty have been the best of friends, and where you find one you may look for the other.—*Leaves from Nature's Story Book.*